THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wo, wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ." BOOK OF MORMON, MOSIAH 3: 12.

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FROM ABRAHAM TO MODERN BRITAIN—RACIAL TRAITS*

ELDER JAMES H. ANDERSON

IN THAT WONDERFUL RECORD of four thousand years of human experience connected with the divine word, from Adam to Jesus of Nazareth—the Bible—there is unfolded a comprehensive plan, worthy of the God of heaven, for reaching in a natural way all the inhabitants of the earth according to their capability and condition. As a division of work in this marvelous plan, there was given to one of earth's great families—that part of the Abrahamic family called Israel—a most solemn pledge, made by God Himself. Applied to modern events, the feature of Biblical genealogy, past and prospective, holds an important place in accomplishing that family's mission. Intelligent and soul-saving genealogical work therefore becomes a vital element of God's plan of salvation through His Son Jesus the Christ, the Saviour and Redeemer of mankind.

The Genealogical Society of Utah was organized November 13th, 1894. Its present presiding officer is Anthony W. Ivins of the First Presidency of the Church of Jesus Christ of Latter-day Saints. The society has in the Church administration building, Salt Lake City, the most wonderful genealogical library in the world; not the largest, but the most comprehensive, in that it extends to every branch of the Anglo-Saxon or Celto-Saxon race. In its purpose the society also is the most wonderful in the world. Its aim is the bringing of the Gospel of the Lord Jesus Christ,

*From an address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., Sunday, March 11th, 1928.

described by the Apostle Paul as the "power of God unto salvation to every one that believeth", to every nation, kindred, tongue and people, both those who dwell in this mortal sphere and those who pass to the spirit-world without a knowledge of the Gospel. No other similar genealogical society now exists among men. No other has the directing divine authority to guide its efforts—the divine authority from the Lord Jesus Christ, restored in this, the dispensation of the fulness of times. Its membership therefore has a responsible heritage in the divine covenant with and promise to the Patriarch Abraham, the friend of God, that in him and his progeny "shall all the families of the earth be blessed."

A PLEDGE TO ABRAHAM

Conformably with the heavenly plan of salvation for the present human family upon this earth, more than forty centuries ago the Lord called upon our father Abraham, and made to him this pledge:

> In thee shall all families of the earth be blessed. Read Genesis, chapter 12.

. . . .

In the *Discourses of Brigham Young*, used as a textbook for the quorums of the Melchizedek Priesthood in the Church during the years 1926 and 1927, there appears on page six hundred seventy this statement, quoted from a sermon by President Young, as recorded in the tenth volume of the *Journal of Discourses*:

> The sons of Ephraim are wild and uncultivated, unruly, ungovernable. The spirit in them is turbulent and resolute; they are the Anglo-Saxon race, and they are upon the face of the whole earth, bearing the spirit of rule and dictation, to go forth from conquering to conquer.

Students of the Bible understand that the designation "sons of Ephraim" in its restricted sense applies to members of the tribe of Ephraim, one of the twelve tribes of Israel; while in its more extended sense it applies to the whole northern kingdom of Israel, which followed Ephraim in the breaking away from Judah in 975 B. C., which kingdom of Israel, separate from the kingdom of Judah, consisted of ten of the twelve tribes then in Palestine, and is variously known in the scriptures as Israel, Joseph, Ephraim, Samaria, house of Isaac, etc. The statement that the people thus designated, both tribal and as a nation, were "wild and uncultivated, unruly, ungovernable" is fully justified by the record of that people while they were in northern Palestine up to the time of the captivity of the Israel or Ephraim nation under Shalmanezer, king of Assyria, and in the years subsequent thereto, so far as available history indicates. . . .

One still further notable statement made by President Young

in the quotation referred to is that the Anglo-Saxon race are "upon the face of the whole earth, bearing the spirit of rule and dictation, to go forth from conquering to conquer." That the dominant, directing power of that race is centered in the northern countries of the earth is a well established geographical fact. Those peoples reach in their possessions completely around the north polar regions. And from that centralizing base, their directing influence extends to "the face of the whole earth", which influence, radiating from the "isles afar off" of the Prophet Isaiah (66: 19) and Jeremiah (31: 10) to the north and west of Palestine, truly is a "spirit of rule and dictation"—a self-conscious sense of superiority—"going forth from conquering to conquer", not so much by the force of arms as by resistless energy of colonization.

The operations of the Anglo-Saxon race from its chief point of divergence have literally fulfilled, since the opening of the seventeenth century, the prediction set forth in the fifth book of Moses of the pushing of the "people together to the ends of the earth". Yet it has preserved its racial identity and characteristics with an exclusiveness and inviolability truly marvelous. As stated by an observant American traveler: "In the third and even fourth generation the Englishman sticks to his box hat and white collar on state occasions, whether in Canada, New Zealand, South Africa or Burmah, and proclaims himself as of a superior race."

GREAT BRITAIN—CHIEF OF ANGLO-SAXON NATIONS

In our consideration of the present occasion Great Britain is used as an illustration, because it is the chief of the Anglo-Saxon nations in a history reaching back nearly twenty centuries. . . . It has grown to be a maxim among students of history that "As to Rome all ancient history converges, so from Rome all modern history begins." That was the effort of a world-power to obscure knowledge outside of itself as the source. The modern prevalent opinion that "British history begins with Julius Cæsar" does not represent the fact. The Prophet Jeremiah (25: 22), 600 B.C., mentions "the kings of the isles beyond the sea"—the Mediterranean—referring to the British Isles. These were "the isles afar off" of both the Prophets Isaiah and Jeremiah.

Tin for the temple of Solomon came from Cornwall, England, and from Spain. Herodotus, 450 B.C., refers to Britain as the Tin Islands. Gaius Julius Cæsar was born 100 B.C.; Aristotle, the tutor of Alexander the Great, was born 384 B.C., nearly three centuries earlier. Aristotle tells of the "two islands beyond the Pillars of Hercules [Gibraltar] called British." An ancient map of the time of Strabo, 50 B.C., depicts Britannia and adjacent islands. Five hundred years before the opening of the Christian era, Tara, twenty-five miles northwest of Dublin,

Ireland, was a great seat of learning. Every high school pupil has heard of Thomas Moore's poem:

The harp that once through Tara's halls the soul of music shed
Now hangs as mute on Tara's walls as if that soul were dead—
So sleeps the pride of former years; so glory's thrill is o'er;
And hearts that once beat high for praise now feel that pulse no more.
. . . .

It was not barbarians, in the modern use of the word, who twice signally defeated the Roman legions, compelling Cæsar on his second expedition into Britain to withdraw across the Strait of Dover on September 25th, B.C. 54, leaving not a Roman soldier behind—and led the Emporer Caligula at a later period to exclaim: "Let us, my comrades, leave these Britons unmolested. To war beyond nature is not courage but impiety."

BRITISH CHARACTERISTICS—TRIBUTES AND COMMENTS

A distinguished Latin writer describes the British people in their homes as "*suaviter in modo, fortiter in re.*" That is, "gentle in manners but resolute in deed." President Young says of the sons of Ephraim that they are "resolute." Let us note some modern opinion, outside of England, as to this. Two great American comic magazines, *Judge* and *Life*, are published in the city of New York. In the year 1917, when the fortunes of war seemed turned against the British and Allied armies in France, and favourable to Germany, *Judge* published some sharp criticisms on Britain, to which *Life* responded:

Scold Great Britain, by all means; but, O, brethren, try to do it with intelligence. Beaten in this war, is she? You will find, *Judge*, that she is not only unbeaten, but unbeatable. Called upon to be all things to all men, the Nemesis to the Germans, she has slipped up in some particulars, but she is not only going still, but going strong, and she is to-day the one unbeatable factor in the allied combination.

"Resolute", indeed, as President Young said. . . . Just one more witness: In the latter half of the last century, Great Britain had some trouble with Abyssinia. A few years ago a speaker made some caustic remarks about Great Britain. United States Senator William P. Frye of Maine, one of America's distinguished men who was at one time acting Vice-president, made this spontaneous reply:

The king of Abyssinia took a British subject named Bell, many years ago, carried him up to the fortress of Magdala on the heights of a rocky mountain and put him into a dungeon without cause assigned. It took six months for Great Britain to find that out. Then Great Britain demanded his immediate release. In less than ten days after the refusal was received, ten thousand British soldiers, exclusive of five thousand Sepoys, were on board ships of war, and were sailing down the coast. When they reached the coast, they disembarked, marched across that terrible country, a distance of four hundred miles, under a burning sun,

up to the mountain, up to the very heights in front of the frowning dungeon, then gave battle, battering down the iron gates and the stone walls, reached over into the dungeon and lifted out of it that one British subject (King Theodore of Abyssinia killing himself with his own pistol). They then carried him down the mountain, across the land, put him aboard the white-winged ship, and sped him to his home in safety. That cost Great Britain two million, five hundred thousand dollars, and made General Napier, Lord Napier of Magdala.

That was a great thing for a great country to do—a country that has an eye and can see all across the ocean, all across the land, away up to the mountain heights, and away down to the darksome dungeon to one subject of hers out of her three hundred million people; and then has an arm strong enough and long enough to stretch across the same ocean, across the same lands, up the same mountain heights, down to the same dungeon, and then lift him out and carry him home to his own country and friends. In God's Name, who would not die for a country that will do that!

. . . .

EARLY ANGLO-SAXON CHRISTIANS

Here let us note a few statements in Anglo-Saxon history that may have escaped our attention. . . . Robert Parsons, the Jesuit, in his *Three Conversions of England*, Volume I, page 15, makes this statement: "It seems nearest the truth that the British church was originally planted by Grecian teachers, such as came from the east, and not by Romans." . . . Tertullian, A.D. 192, says: "Regions in Britain which have never been penetrated by the Roman arms have received the religion of Christ." . . . Recent excavations at the Church of St. Peter-upon-Cornhill, one of the oldest of London's church buildings, the present structure having been built in 1680 upon the site where an earlier church building was destroyed by fire, have uncovered a brass tablet telling that the older building was erected in 179 A.D. by "Lucius, the first Christian king of this land, then called Britain."

Those early records also tell of Joseph of Arimathea, Aristobulus—the Eubulus of Second Timothy, chapter 4—and other early disciples of Christ who were forced to leave Palestine after the crucifixion, and found refuge in Britain. . . . The historical references before quoted as to Britain are of a period prior to the advent of missionaries from the papal church into that land. According to English history, the first Roman Catholic missionary to Britain, St. Augustine, came in 596 A.D. Even St. Augustine makes the record in his report to Pope Gregory, in 600 A.D., that in Britain he "found a church constructed by no human art, but by the hands of Christ Himself, for the salvation of His people."—*Epistola ad Gregorium Papam*. . . .

Bacon, in his *Government of England*, says: "The Britons told Augustine they would not be subject to him, nor let him pervert the ancient laws of their church. This was their resolution,

and they were as good as their word, for they maintained the liberty of their church five hundred years after his time." . . . There is more, much more. But the papal power prevailed, and the Church of Christ in the Old World, both in Europe and in Asia, ceased to exist, as it also ceased to exist on the western continent. But in Britain there were many spirits of the Anglo-Saxon race, who, during the succeeding centuries, spoke out boldly against the Roman usurpation. Notwithstanding that all divine authority had gone, the struggle continued until Protestantism prevailed in Britain. . . . The Stuart line is the dynasty from which the present ruling house of Great Britain claims its genealogical descent for ages back. It was the first member of that dynasty, when ruling over Great Britain, who gave to us the word of God as contained in the Authorized Version or King James' Translation of the Bible.

From the Anglo-Saxon line of English Protestantism came the great prophet of the latter days. He read in the English Bible: "If any of you lack wisdom, let him ask of God." He brought forth . . . in English, the Book of Mormon and the Doctrine and Covenants. . . . But he was the instrument in the hands of God of more, much more. The Anglo-Saxon race, as well as others, were in "captivity of the devil"—spiritual darkness. He came to them with the divine commission for their release, "having been commissioned of Jesus Christ." That is the opening phrase of the divine ceremony of baptism. It reaches to more than the living. It embraces all of the millions of dead who have died without knowledge of the Gospel, for whom searchers and workers in genealogy are seeking the blessings of divine salvation. It is the most wonderful work of the ages. It is the culmination of the divine message foretold by the divine promise of the coming of the Prophet Elijah, before the great and dreadful day of the Lord.

THE LORD'S WILL ON GOVERNMENTS AND LAW

I, THE LORD GOD, make you free, therefore ye are free indeed; and the law also maketh you free.

Nevertheless, when the wicked rule the people mourn.

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.—Doctrine and Covenants 98: 8-11.

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.—Doctrine and Covenants 134: 1, 3 and 5.

RECESSIONAL

GOD OF OUR FATHERS, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice—
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away;
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the Law—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on Thy people, Lord! Amen.

RUDYARD KIPLING

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 24, 1928

EDITORIAL

EMPIRE DAY

The British Empire includes more than one-fourth of the earth's inhabitants. Nearly one-half as many more draw deeply upon British traditions. This remarkable condition has been made possible by the principles of British government, which insure fair play, free speech, even justice, unfettered faith and self-government. In turn, these principles have been derived from Christian ideals. Amidst all the vicissitudes of history, Britain has remained, since early Christian centuries, a God-fearing nation. In the darkest days, when error and superstition gripped the minds of men, the British people have trusted the Lord of heaven, and have looked to Him for help. The guiding hand of God is visible in British history. The nation is one of destiny—to lead the world to liberty.

Now, the Empire stands before a new day. It dare not look back. The memory of high achievement—its poets, novelists and dramatists; its musicians and artists, historians and philosophers; its scientists, inventors, explorers and frontiersmen; its builders and warriors—will point the way, but cannot fill the future. The demands of to-day differ from those of yesterday, as this civilization differs from that of a hundred years ago. Men are tempted to convert their new liberty into license, and to use their increased knowledge for unholy purposes. In this day of largest individual freedom and greatest collective prosperity, dire poverty still stalks the streets and starved souls haunt the halls of amusement. Self-control is ebbing; and unrest, in an age of immeasurable conquest, is at full tide. In the pride of their new and vast control of natural forces, men are forgetting God. The Empire has never before faced such difficult conditions.

There is but one final solution to these present-day problems. There is but one way out of the tangled underbrush of misdirected and contending wills. Material demands must be subjected to spiritual law. There must be a return to God. The holy Gospel of the Son of Man must be used as a guide and interpreter by those into whose hands governmental direction has been placed. Let the human body be recognized as the sacred tabernacle of an eternal spirit, and intemperance and immorality must flee; let the spirit of man be the very child of God, and error, untruth and superstition will not be tolerated.

Let earth life be a product of a divine plan for the whole human family, and the brotherhood of man will arise to temper and sweeten all our thoughts. Let faith rise above belief, as the sun is above the earth, and men will hear more vividly, see more distinctly, use their wills more obediently, and live more abundantly. Throughout the centuries Britain has clung to God, and she has become great. Now, the Empire must yield itself to God's law, and it will survive the shocks that yet will overthrow nations. There can be no more vital prayer on Empire Day than that the nation may overcome its follies and seek more fervently the will and way of God.

The Gospel of Jesus Christ is a mighty, living force. A portion of it, used in humility, will make a man or a nation powerful. Accepted in its fulness it becomes irresistible. In these days, after centuries of error, confusion and part-truth, the Gospel has been restored in its fulness, with authority, and possessed of its eternal gifts. The Church of Jesus Christ of Latter-day Saints bears witness of this restoration, and declares that the only way to complete strength, enlightenment and advancement is contained in the Gospel so restored. Those, who in this land are now teaching the restored Gospel, are bearers of this glad message and of nothing else.—W.

GREAT SERVICES OF A MIGHTY EMPIRE

Each year as Empire Day draws nigh all true-hearted Britons are aware of righteous pride and prayers of thanksgiving in their hearts for the mighty Empire of which they are a part. Millions, too, who do not hold citizenship in the world-wide nation, owe to it debts of gratitude, and praise it for its far-reaching accomplishments, for its integrity as a world-power, and for its numberless services to humanity.

Latter-day Saints, particularly, are grateful for Great Britain—a nation of destiny, of notable achievement and service—and for her Empire. Just as true as the epitome—the sun never sets on the British possessions—so is this sequel true—the sun never sets upon the loyal Latter-day Saint citizens of the Empire of Great Britain.

Tens of thousands of members of the Church of Jesus Christ of Latter-day Saints are industrious, thrifty, progressive, law-abiding, honoured and respected subjects of the King and citizens of the Empire. They are to be found in England, Ireland, Scotland, Wales; in Canada, South Africa, Australia, New Zealand, and even a scattered few are in Ceylon, Palestine, Egypt and the British islands of the sea. They are loyal because it is their nature, because they love the Mother Country and because the restored Gospel of Jesus Christ, which they have espoused, teaches

them so to be—to be diligent, peace-loving, law-abiding, temperate and clean-living—for it is a plan of temporal and spiritual salvation.

That the Empire of Great Britain has been favoured of God, has been used as a willing and effective instrument in His hands—is an Empire of destiny—has been frequently and plainly demonstrated.

The English Bible came from Great Britain, was fostered by one of her monarchs, and has spread to English-speaking people throughout the world from the Mother Country.

Freedom of conscience and religious liberty were assured, modernly, in Great Britain, and from there have become the recognized rights, if not possessions, of all peoples.

British commerce and colonization, and the resultant spread of the English language, have facilitated missionary endeavour and have quickened the spread of truth.

A British General, Sir Edmund Allenby, under the British flag, in 1917, took possession, from an infidel nation, of the Holy Land. This came as direct fulfilment of the prophecy uttered in 1841, and subsequently recorded in several printed journals, by Apostle Orson Hyde of the Church of Jesus Christ of Latter-day Saints, to the effect that the Nation of Great Britain would be instrumental in bringing about the redemption of the Holy Land.

Britain played a leading *rôle* in bringing about the downfall of the superstition, of the popery, mummery and priestcraft of the middle ages, and in hastening on the new day, the new thought, the new life, of this enlightened age—Britain helped to pave the way for the reestablishment of the Church of Jesus Christ on earth, which came through the Prophet Joseph Smith in the early part of the nineteenth century.

The first mission of the Church to be opened, outside of the land in which it was reorganized, was in Canada—a part of the British Empire. The first mission to be opened by the Church, on a continent other than the continent of its restoration, was in Britain. Inspiring success attended the labours of those early missionaries to this land. In the days of lawless persecution, when the Church was ill-treated and in need, thousands of courageous, truth-seeking, British men and women swelled the ranks of its membership and came to its relief with man-power and zeal.

Since those times hundreds of thousands of men and women of British extraction have proudly claimed membership in the Church of Jesus Christ of Latter-day Saints. Until this day Britain has given a stream of stalwarts to the Church. Many of its present leaders are native born Britons, and a greater part of its membership are proud that British blood courses through their veins.

The Government of Great Britain and those of her colonies have ever accorded fair treatment to members and missionaries of the "Mormon" Church, so-called.

There is another way in which the British Empire is fulfilling destiny and serving the purposes of the Lord—surely and effectively. Vital records are carefully made and preserved, and have been for centuries past, in Britain and her colonies. The largest collection of records suitable for genealogical research known to exist in the world to-day has been preserved by the Nation of Great Britain. The Latter-day Saints value such records beyond price, for from them the names of family progenitors, who have died without a knowledge of the Gospel of Jesus Christ, may be obtained, for whom saving ordinances of the Gospel are performed in temples of the Lord set apart for the purpose, to the end that all families and branches of families, being worthy, may be united into one in the hereafter, there to enjoy association with loved ones and to progress eternally.

These mentioned are scarcely a beginning of the great services that a mighty Empire has rendered to mankind generally and to the Latter-day Saints particularly. The Lord has favoured and prospered Britain in the past and has used her for the glorious accomplishment of many of His purposes. Britain will continue to be prospered and favoured as her people remember the Lord their God, and remember to live in harmony with His word. The world may thank its Maker for such an Empire!

RICHARD L. EVANS

DAVID A. SMITH—SERVANT OF CHURCH AND COUNTRY

ELDER DAVID A. SMITH, first counselor in the Presiding Bishopric of the Church and a son of the late President Joseph F. Smith, is recognized as a man of action. His has been a life of service—of public service for Church and for State. By his many friends and acquaintances Bishop Smith is known for strength of character, shrewdness of judgment and quickness of decision. He is known, too, by those who happily have had reason to prove his qualities, for his kindliness of nature.

Bishop Smith has actively engaged in the work of the Church of Jesus Christ of Latter-day Saints since early boyhood. He has laboured in stake capacity in both the Mutual Improvement Association and the Sunday School. He has also rendered distinguished service for his country. For many years he served as a county official. He is a reserve officer in the United States Army, and during the course of his activities in that capacity has received much notable recognition personally and in behalf of the the "Mormon" people.

In December, 1907, when Elder Charles W. Nibley became Presiding Bishop of the Church, Elder Smith was chosen to be his second counselor. Following the death of Bishop Orin P. Miller, first counselor to Bishop Nibley, Elder Smith was made first

counselor to the Presiding Bishop, in which place he still serves, having been rechosen to that office in 1925 when Bishop Nibley became second counselor to President Heber J. Grant, and Sylvester Q. Cannon became Presiding Bishop of the Church.

Bishop David A. Smith celebrates the forty-ninth anniversary of his birth on May 24th, 1928. His worthy endeavours are appreciated by this Church and people.

RICHARD L. EVANS

BOOK OF MORMON STUDIES*

Lehi's Descendants Separate: The testing time had come for the children of Lehi. Would they remember their father's teachings and keep themselves righteous or would they listen to the voice of the evil one and live for selfish pleasure alone?

"Scarcely was Lehi buried than trouble arose. Laman and Lemuel, with their friends, would not be led by Nephi. They asserted that they were the elder brothers, and theirs was the right to rule. They would not recognize Nephi's authority, though they knew that God had appointed him to be their leader. So, by the command of Heaven, the two parties separated. Nephi and those who would listen to him moved away and left those who clung to Laman in possession of their first home.

"Those who went with Nephi were his own family, Zoram, Sam, Jacob and Joseph and their families, and some others whose names the Book of Mormon does not give. Henceforth those who belonged to this branch of Lehi's house were known as Nephites, after Nephi, their leader; while those who remained with Laman were called Lamanites.

"The Nephites were those who believed in the warnings and revelations of God; while the Lamanites rejected His word and did not keep His commandments.

"After many days' journey the Nephites pitched their tents and began to build up a new home. To the land they now occupied they gave the name of Nephi, while the region they left in the possession of the Lamanites is frequently called 'the land of their first possession.'"†

Result of Continued Sin: Unfortunately the descendants of Laman, because of their wickedness and stubborn refusal to live the laws of God, had a mark put upon them as did the children of an earlier sinner. "Wherefore, as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them."—2 Nephi 5:21.

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*Lesson 11 of the Relief Society Course of Study—for use on the first lesson night in June. Read 2 Nephi, chapters 5 to 29.

†Deseret Sunday School Union Leaflets, February, 1896.

God's People Build Temples: "As soon as possible after the arrival of Nephi and his people at their new home, which they called the Land of Nephi, they commenced to build a temple to the Most High God. This they were compelled to do, in order that they might observe the requirements of the law of Moses, as God had commanded them. For without a temple they could not offer the sacrifices and burnt offerings required by that law; and it was then in force to all the house of Israel, of which the Nephites were a branch, and so continued until the great sacrifice was offered up on Mount Calvary, of which all others were but types. So to fulfill the law, temples were built by the Nephites in every land that they colonized; and in different parts of the Book of Mormon we read of temples being built by them in the lands of Nephi, Lehi-Nephi, Zarahemla, Bountiful and other places. . .. .

"The temple built in the land of Nephi was evidently patterned after that built by Solomon, for it was to be used for the same purposes; but, as the principles of the Gospel were taught to the Nephites as well as the Mosaic law, it is reasonable to suppose that many of the ordinances now administered in temples were also performed there. . . .

"This temple was occasionally, if not ordinarily, used for the public gathering of the Nephites. Jacob, the brother of Nephi, used it for such a purpose." See Jacob 2: 2.*

Nephi at this time appointed and consecrated his brothers Jacob and Joseph to be priests and teachers to his people. Jacob in his exhortation to the people of that day repeated in substance and at times the very words of the Prophet Isaiah. These words were transcribed from the "plates of brass" on the plates kept by Nephi, and so are reiterated to the people of this day, who doubtless need similar exhortation to that given to the people in the days of Isaiah. Indeed, one is constrained to exclaim: How human are the children of men and how much they do need and always have needed the guidance of an all-wise Father!

QUESTIONS

1. Who were those who followed Nephi when they separated from the Lamanites? Why did the descendants of Lehi become two distinct peoples and how?
2. Was Nephi proclaimed king? Why? What was his office?
3. Give in substance the teachings of 2 Nephi, chapter 10.
4. How do you explain the similarity between Jacob's teachings and those of the Prophet Isaiah? In what way is that a testimony to you of the divinity of the record?
5. Tell briefly the substance of 2 Nephi, chapter 27.
6. In what way have the predictions in chapters 28 and 29 of 2 Nephi been fulfilled?

*Deseret Sunday School Union Leaflets, March. 1896.

FREE STATE CONFERENCE

On a beautiful day, with a large percentage of the members in attendance, the Free State Conference convened, Sunday, May 13th, in Mills Hall, Merrion Row, Dublin. Mission President John A. Widtsoe and Sister Leah D. Widtsoe from Liverpool were in attendance, together with District President Benjamin R. Birchall of the Free State District, and District President Evan H. Jenkins and Elder Lovell Youngberg of the Ulster District. A Mothers' Day program occupied the morning service, every moment of which was edifying and inspiring.

The General Authorities of the Church were unanimously sustained, as were the Mission and District officers, at the second gathering of the conference. President Birchall then read his report of activities, which showed 581 hours work, 181 Gospel conversations, 39 books sold, 176 tracts distributed and 71 meetings held.

The speakers at the three meetings of the conference included the visiting missionaries and the resident Elders, of whom there are eight in the District. President and Sister Widtsoe spoke at each meeting and gave talks of a very encouraging and faith-promoting nature.

Meetings were held with the Mutual Improvement Association, the Relief Society and the Priesthood, and many valuable instructions were given. It was decided to advance some of the brethren in the Priesthood and to ordain others therein.

Good services were held throughout the day. The singing was spirited and appropriate, and the members classed the conference as one of the best ever held in the Free State.

Benjamin R. Birchall, District President

FROM OTHER MISSIONS

German-Austrian—President Hyrum W. Valentine, writing from Dresden, reports a most successful District Conference in Vienna. The attendance at the Sunday evening meeting, he reports, was treble that of any meeting previously held on a like occasion, and "the most striking occurrence was the fact that the newspapers generally gave fair and generous writings, which in turn have been heralded in the larger cities of Germany."

Netherlands—A letter from President John P. Lillywhite brings news of an illustrated lecture on the Book of Mormon that is being given throughout the Districts of the Netherlands Mission, which is proving interesting and successful. The lectures are carried on with tracting campaigns; street meetings are being successfully held in many cities, the communication states.

South African—The April number of the *Cumorah Monthly Bulletin*, which has reached us from South Africa, gives place to

many items of interest. The monthly comments by the District Presidents are full of enthusiasm and encouragement. Several baptismal services are reported, as also marked success in tracting and in holding cottage meetings. An account of one lap of the extended journey of the Mission by President Samuel Martin and of his visit to the Victoria Falls is of particular interest. In speaking of his stop at the Zimbabwe ruins upon a return journey from Southern Rhodesia, President Martin states: "At Zimbabwe Hotel I inquired of the proprietor if the guests of the hotel would care to have me address them on "Salt Lake City and the 'Mormon' people." He introduced me in the Drawing Room, where I inquired of them. They intimated their pleasure, and from about eight to ten-thirty p.m. we conducted a very pleasant talk and answered questions, for which some very complimentary remarks were passed."

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder William Fred Forsey, Liverpool to Norwich; Elder John L. Linton, Manchester to Hull.

Release and Departure: Elder Kendall D. Garff, who has laboured as Traveling Elder in the Liverpool District and as President of the Ulster District, has been honourably released and sailed for his home in America aboard the *Leviathan* from Cherbourg on May 15th. Elder Garff's release took effect February 23rd.

Branch Conferences: Of the Dudley Branch, Birmingham District, on May 6th. The conference was held at the home of Brother Charles Harper. Comments by the children upon the Saviour's words: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" was a pleasing part of the first session. President Heber J. Matkin, Traveling Elder Kenneth H. Smith, resident Elder Charles Collins and Sister Hettie Harper spoke at the evening gathering.

Of the Leeds Branch, Leeds District, on May 6th. The theme "The Divinity of Jesus Christ" was well given by members of the Sunday School. There were in attendance President Merrill Sandberg and Elder James O. Hawkins and Melvin E. Dunkley.

Of the South Shields Branch, Newcastle District, on May 6th. "The Fruits of Modern Revelation" was the theme effectively rendered in the morning session. President Charles E. Alsop and Elders A. Wesley Davis, A. Vincen McKay and Charles C. Hill further considered this subject in their remarks at the evening gathering.

Doings in the Districts: *Sheffield*—The several branches of the Sheffield District observed Mothers' Day with special programs, which received splendid support from mothers and friends in the District. White flowers were presented to the mothers, and fitting tributes in prose and verse stimulated the hearts of young and old to honour and respect for the constant, self-sacrificing efforts of mothers.

Free State—The members of the Free State District, with the Mission President, Sister Widtsoe, District President Birchall and the visiting missionaries who attended conference from the Ulster District, enjoyed an outing by motor-car to Glendalough, a mountain beauty-spot in the Free State, on Monday, May 14th.

Welsh—Sunday, May 13th, was well observed by the members of the Welsh District as Mothers' Day. An excellent program was rendered by children of the Pontypool Branch Sunday School. The justly proud and loving expressions of mothers in response to the activities of their children, and the well-attended meetings, were gratifying features of the day. Fifty per cent. of the mothers present were investigators. A white carnation was presented each as a token of love and honour. Speakers included President Nathaniel E. Parry, Traveling Elder Edward E. Morgan and resident brethren George Jenks, Albert Biggs and R. C. Thomas. The influence and spirit manifest throughout the day made one assured that Mothers' Day is approved of God.

DEATH

Dyson—Ruth Dyson, infant daughter of Brother and Sister William J. Dyson of the Birmingham District, passed away on May 5th at the age of seven weeks. Funeral services were held on May 10th under the direction of President Heber J. Matkin, who spoke, with Elder Kenneth H. Smith, and also dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN